

A collection

of gatherynge together,
of certayne scripture, both of
the holly scripture, and also of
the auncient and Catholyke
doctours of Christes chur-
che, concerning the most
holy and blessed body
and blode of Christ
to be vñ saluy pres-
ent in the Sa-
crament of

communione. And
the same collected
since 1510. vñ your firs-
t and laste shewynge.



Roma, viij.

They that are fleshly
are fleshly mynded.
But they that are Ghostly,
are Ghostly mynded.

Mat, xxvij.

Therfore let hym that
redeth; redeth with vu-
nderstandyng. For In-
quitye shall haue the up-
per haunde.

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¶ Of the Royall Pres-
ence of Christ in the
Sacramente.

 Moste deere and
welbeloued Brother/
for as moche as I per-
cryue and se, that sec-
tes & erroures, from day to day,
doeth more and more increase.
And thatathan from oure to
oure doth not leise from his fur-
rye and ryannie to withdrawe
good men from the ryght bader
standynge of the Recaypunge of
the most blowyng and holy bodye
and blode of our Lord Jesu Christ.
That is to say, from the
very true and royall presence of
Christe to be in the Sacrament
of the Alter. From the whiche
thyng good Brother I woldes
A. i. not

¶ Of the copall presence of churche
not haue you to be caried about
with dyuers straunge and newe
lernynges, nor to be led with e-
uerye weeke blast of wynde, but
stande stedfast in that true fayth
and belefe whiche the catholyke
Churche hath taught hythereto,
and yet doth teche. For I know
ledge and confess that after the
wordes of the consecracion spo-
ken by the Priest, there is pre-
sent in the Sacrament the very
body and blode of our Sauoure
Iesu Christe, as it shall more
playnelye appeare by his obane
wordes, and also by the exply-
cion of the catholyke doctours.

Mathe.

26.c

Mar.18.

" ac. 22.

Coxin.

c.

¶ Surelye, Christes wordes be
playne, whiche saith. Iesus toke
breade, and whan he had gyuen
thankes he brake it, and gaue
it

in the sacramente.

it to his Delycyples, and sayde.
Take,eate, this is my body, and
he teke the Cuppe and thanked,
and gaue it them / sayenge/
drynke ye all of this, for this is
my blod of the newe Testament,
that shall be shed for many, for
the remyssyon of synnes. These
be the wordis of Christ, and for
bycause that in this pernicious
tyme, certayne deceiptfull psonges
be founde in many and sondrye
places, who of verre frowarde-
nes, & selfe wyl,wyl not graunt
that there is in the moste blessed
and holy sacrament of hawter,
the body and blod of Christ, but
denyeth the same for none other
cause, but that they can not com-
passe and cōprehende it by theyr
blynde & folysche reasons, howe

A.iii. this

¶ Of the roiall presence of christ
this thyng myght be broughte
to passe. And therfore good bro-
ther beware of these devillys he
and pernicious persons, & suffer
not thy selfe to be deceyued by
them. For such men truely are
not true Christyans, neyther as
yet haue they the true understandynge
of the fyfth Article of theyr
Crede. ¶ Whiche teacheth a chris-
ten man to beleue that God is
omnipotent, and can do all thin-
ges what hym lyfeth . ¶ Ther-
fore good brother eschewe such
errouious opinions, and beleue
the wordes of Christ, that ye eate
and drynke his verye bodye and
blode in þ sacrament, althoughe
mang blynde reason cannot cō-
prehende so hye a mystery of our
saluacion, howe and after what
mag

in the sacramente.

manner the body & blode of christ
is there present. for as s. Poule
sayeth. Hope that is lene, is no
hope. And as I do not hope for
that thyng whiche I do se, but
only for that thing whiche I do
not se. Euen so my fayth deeth
not seire in that thynge whiche
I do se with my bodily eye, but
my fayth enely serueth me in
that thynge whiche I do not se.
with my carnall eye. That is to
saye. I beleue that he is present
in the sacramente of the aulter,
after the wordes of consecration,
bycause he hym selfe hath sayd.
Take,eate, this is my body,whi
che is gyuen for you. For s. Poule
sayeth, as often as ye shall eate
of this breste, and drinke of this
Cup , ye shall shewe the Lordes
A. iiiij. death

¶ Of the roiall presence of christ
death bntyll his commynge ag-
aine. for who so euer shall eate
of this breste, and drinke of this
cup unworthely, shalbe gylye of
the bodye and blode of Christe.
Truely I say that a man cannoc
be gylye therof, unles the bodye
and blod of christ be present there
for the wyldome of reason must
be subdewed to the obediency of
faith, as S. Poule sayth. Ther-
fore good Brother, gyve no cre-
dence unto such Deceyuers of
the world, but harken and gyue
credence unto the olde fathers
what they say, and fyrt harken
unto the wordes of the famous
clerke Erasmus their owne God
writynge unto his frende Val-
ter, Byschop of Hyldestyn, say-
nge. Therfore, seynge we haue
suche

T. Eras.
writynge unto his frende Val-
ter, Byschop of Hyldestyn,
say-

In the sacrament.

Suche euydente testymonye, both
of Christ, and also of S. Poule,
(sayeth Erasmus) when by the
olde fathers most manyfeste
declared in one accord, hathe
thoughte and Judged, that the
very substance of the body and
blode of our Lorde to be in the
sacrament of the Alter. Unto
whom the Churche hath gyuen
such auctorite and credence, not
without a cause. For howe great
purytie, howe great reverencie,
feare both this holy mystery ab-
bove all thynges requyre to be
honoured & worshypped. Who
can worthelye with any speche/
or hymnes of wordes, declare
this holy sacramento. And who
can truste that they do beleue e-
uen from the bottome of theyr

2

A. b.

hetz

¶ In the presence of christ
hertes whiche bohen this holye
mystery is done and consecrate,
dorh walke hyther and thyther
pratinge and tanglynge in the
churche and turnyng theyz ar-
ces, towardes the auiter, as thei
wolde do in ale houses and Ca-
uernes. Surely there is nothyn-
ge of moze strength vnto a per-
fyte and an indesoluble concorde
then they whiche eatinge of the
same body, drukyng of the sa-
me blod, by the same spirite bny-
te into one body, lyuely knyt vns-
to our lyvynge heed christ, wher-
fore I pray God that the vnbwo-
thy maners of them whiche do
take vpon them that admynys-
tracion which is aboue the dyg-
nitiie of ar gels do not gyue an
occasyon vnto heretikes to con-
ceyue

In the sacramente.

ceyue a wycked oppynyon therin,
by theyz fylthy lyuyng. But let
them do honoure vnto that ad-
mystracion, that our lord on
his parte may honoure them a
gayne, both before men, and al-
so before his heauenlye father.
It is suffycient for þ cōmon peo-
ple (sayeth Erasmus) to beleue
that the true body and blode of
our lord to be present in the sa-
crament of the auiter, after the
cōsecracion, which cannot be de-
uyded, nor hurt, nor suffer any
iniury, or detriment, nor shame,
what so euer doeth chaunce vnto
the smylytudes of b̄ede and
wyne. For the greatest iniurye
that can be done vnto the sacra-
ment is when it is receiued into
the mouthe of a synfull person.

For

¶ Of theroyall presence of chris
for as concerneyng the verybo
dy of our saviour it selfe,like as
God after hig nature is no lesse
gloriosus in Earth,then he is in
Heauen , and can by no malycie
of man,or chaunce by man,or o
therwyse happenyng , receyue
any hutt or iniury, no more can
the glorifyed body of our Lorde
Iesu Christ,whiche is in the sac
rament. What iniury or wron
ges so euer be done to the oute
warde tokenes of breade & wyne.
For yf that after the wordes of
consecracion, the Oste consecra
ted : were so by God, preserued
from the Injuries, and byolen
ces of all other creatures, as it
coulde not be broken , or troden
under feete, devoured, corrupted,
caried away, of any vncleane best

¶

In the sacramente.

Or could not be receyued of any
synfull man / it were then suche
an outward myracle, to the con-
fusyon of our carnall sensess, as
wherby to take awaie the me-
ryte and rewarde of our fayeth.

For suche myracles (sayeth S.
Poule) be not shewed vnto the
laythfull, but to the infydelles.

Wherfore the holye man Job

1 Cor. 13.

Job. 3.

Sayth. When God doth once com-
maunde a thinge, there shuld no
man be curyous to serche, whe-
ther it be ryght or wronge. Yea
and the wylle man also sayeth.

Eccle. 5.

Seeke not for thynges whiche
are aboue thy capacite, & serche
not for suche thynges as are to
myghtie for the: but loke what
God hath comauanded the to do,
thyake on that alwaye, & be not

ouer

¶ Of the roiall presence of churc
ouer curios in serchinge many
of Godes workes. For it is not
nedefull for the to se with thyne
eyes those thynges that are se-
crete . Wherfore make not to
moch serche , for many thynges
are shewed unto the alredy, whi-
che be aboue the capacite of man
to conceyue . For the medlyng
with such thynges whiche passe
Reason, hathe begyled many a
man , and fangled theyr wyttes
in banyce, and specially, gyuen no
credence to thynges, and sensu
all reasons, to impugne the my-
steries of Fayeth. Howe so ever
they oppresse or pricke the to en-
terprise the same. For truly I
believe as the catholyke churche
teacheth, that there remayneth
in the sacrament of gaulter no
sub

In the sacramente.

substaunce of bredē and wyne,
but the onely substaunce of the
body and blode of our sauyoure
Iesu Christe. For what a mad-
nes were it for me (sayth Eras-
mus, vnto Conradus Pellican-
nus) If I shuld not be affrayed
to pronounce that there is no =
thyng als in the most blessed sa-
crament of the auiter, but onely
bredē and wyne. I do acknow-
ledge my selfe that I were wor-
thy of death, yt euer any man
harde this of me, either in eas-
ness of thour, that there is no
thyng als in the blessed sacra-
ment but onely bredē and wine.
But yt shoule bterly pswadēd
(sayth Erasmus to his frende þ
there is no thyng als in the blys-
sed sacrament, but onely bredē &
wine

C In his
Epistles
in 676.
page.

¶ Of the royall presence of chalfe
wine or that there is not royally
ly there presente the very body &
blode of our saviour Iesuchrist
¶ I had rather to be rente a con-
der, euery parte of me, one from
another, then I wolde professe
the same that you do professe.

Gala. i. ¶ for S. Poule doth thynke that
an angell is not to be harde, yf
he preche any other gospel then
that the holy catholyke churche
hath and doth approve, yea even
from the begynnynge. It is not
the church of the Swynglians,
Lutherians, and of the Brum-
felians with suche other rable,
ment that is the catholyke chur-
che. But of all the ruyl, Luther
is the best, as it appereth in his
Cathechysme, in his booke of co-
fessyon, in his Euchiridion pax
pre

In the **Sacraments.**
precatiōnum, and also in the vi.
parte of the same booke, and in
other of his bookes, he doth af-
fyrme the presence of Christe to
be there presente in the **Sacra-**
ment, but yet he wold haue brede
and wyne to remaine, whiche is
contrary to the saych of the Ca-
tholyke church, & is cōdemned
as an heresye. Yea sayth Eras-
mus, the catholyke church hath
perswaded me to beleue and to
gyue credence vnto the Gospell,
and by her Instrukcion haue I
ever learned howe I oughte to
expounde the wordes of the gos-
pell. And hytherto haue I ever
worshypped Christ in the Sacra-
ment, whiche suffered deth and
passyon vpon the Crosse for me,
and all mankynde, as all other

Eras-
mus I:
dem.

B.i.

true

Of the roiall presence of chyld
true Christyan men haue done.
For surely I beleue that the ve-
rye body of oure sauouore Jesu
Christ to be in the sacrament, al-
thoughe it be not to mans sen-
ses or reason perceptible. But
yet is that sacramente a pledge
and wonderfull memorie of his
inestymable loue towardes vs,
and a stedfast conforte, wherby
to stallysshe oure hope towardes
God, yf we receyue it worthely.

For albeit that the body of our
lorde be an helthfull thyng, yet
neverthelesse, who so euer doth
eate and drynke it unworthely,
to hym it is turned in to death,
and destrucion, for bycause he
doth go vnto such a mystery un-
reverently with apolluted and
an uncleane mynde. Not suffi-
cient

in the sacramente,
cyentely Judgyng / with hewe
gret fete the body of our lord
is there to be received. for when
we receyue hym (Sarth L. Augu-
styne) we ought to haue recour-
se unto confessyon and penitunce
to discus curiously all our actes
and yf we perceyue mortall or
venyall synne in vs , we oughte
spedely to make haste to waſſe
them awaſe, by confessyon and
penitunce , leſt we lyke Judas the
traytor, hydyinge the deuyl id
in vs, do perylle with hym.

S. Au-
gustyne
ad Iuliu-
rum co-
mitem,

There also the waſſes of Chriſt
costome. O the mercy of Chriſt,
O the madnes of Judas, who he
was at a poyncte to ſell hym for
xxi. pence and Chriſt offered vns
to hym the ſame bode whiche he
had ſolde alredy before, that he

Chriſt -
name in
horribilis
de Iuda
or adicti -
one.

B. iij. myght

¶ Of the roiall presence of chris
myghe haue had remyssyon of
his synnes. I beseche the good
brother, hearest thou not, what
these holy Fathers hath sayde.
As concernynge the presence of
Christ in the sacrament. Wylte
thou take vpon the lyke abynd
byarde to say it is but Breade,
when the Scripture wryteth
against the sayenge. Christ sayd
vnto his dyscyples. Take, eate,
this is my body whiche is giuen
for you. And this is my blode
whiche shall be shedde for you.
Wher do they rede in holy scrip-
ture, this is not my bodye, or þ
this is but a sygne and token of
my body; or this is not my blode
or this is but a sygne or token of
my blode. For soþt they shall ne
uer be able to bryng forth any
place

in the sacramente.

place of holye scripture or of the
auncient catholyke Doctoures,
whiche shall plainly expres and
say, that there is not in the bles-
sed sacrament of the auiter, the
very body and blod of our sauyc-
oure Jesu Christ. for **S. Augu-**
stine sayth, that in the forme of Augu-
stine
num.ca.
mes au
tem. lib.
menten
clarum,
prospet
breade and wyne whiche we se,
we do honoure thynges whiche
we do not se, that is to saye / the
body & blod of Christ. for Christ
faulch of the brede, this is my bo-
dy, & of the cup this is my blod.
Wherfore we oughte truely to
beleue that in the sacrament we
receyue the very body and blode
of Christ. for God is almyghty
and he is abie to do all thynges
what hym lyfeth, yea he is abie Luc. XII.
Mathe.
to make stones brede, & to rayse iii.

B.iiij. **vp**

¶ Of the roiall presence of christ
þp Chyldren of stonēs also vnto
Abrahām . Is not he then able
to gyue vs his body in the most
blessed & holy sacramente of the
auiter . And shall we nowe my-
trust hym whiche sayde, this is
my bodye : Is there any thyng
wonderfull vnto God / no / God
forbid, that ever we shuld thinke
so . For S. Ambrose sayeth that

Genese.
viii.

Ambro.
20. lib. 4.
of the sa-
cramen-
tes.

before the wordes of Christ, the
brede that is offered, is but vnu-
all brede, but after the wordes
of Christ is spoken ouer it, then
is the brede no longer brede, but
is become þ very body of christ.

Ciprian
in þ sup
ver of þ
Lorde.

For the brede (sayth S. Ciprian) þ
our Lorde gaue to his dysciples
throughe the Omny potencie of
the worde chaunged not in fys-
gure nor curward Chap or forme
but

In the Sacrament.

but in nature is made flesche.
For as in the person of Christe
the manhood was seene, and the
Godhed hyd, so in the blyble sa-
crament the deuine nature may
syble incoundeth himselfe to the
entent that vnto Christen rely-
gion about the sacrament shuld
be deuocion. Here what that ho-
ly man Marcyall wryteth vnto
the Burgalenseg. Be not in wryt
to thynde that mans refection
and Goddes is all one, whiche is
by syble vnto you. Neuerthelesse
in perfyte faith it is hole celesty
all, truely by the one, our bodyes
are fed, and by the other our sou-
les doth lyue. Wherefore good
Brother double not but that is
the body and blode of our lorde
whiche we receyue in the sacra-

W.iii. ment

¶ Of the roial presence of churche
mentre. For he hath sayde so, and
by the power of his worde hath
caused it so to be. Wherefore se-
yng Christe hath sayde, do this
as often as ye do it, in remem-
braunce of mee . It is evydente
therby that christe causeth euery
at this tyme his body & blode to
be in the sacramente after that
maner and fasshyon as it was
at that time, when he gaue it to
his dyscyples, for els we coulde
not do that thyng whiche his
dyscyples dyd. But Christ hath
comauanded vs to do þ self same
thyng that his dyscyples dyd,
and to do it in remembraunce of
hem, that is to say, to receyue &
gyue his body and blod, euery so
as he hym selfe gaue it to his
dyscyples. And let not þ folyshe
talke

in the sacraments.

talke of vnbelieuers mooue you.
who were wont to axe this que
stion. Howe can the priest make
the body and blod of Christ. To
the whiche I aunswere; that the
priest doth not this of hym selfe
but Christe bym selfe doth gyue
vnto vs his fleshe and blod, as
his wordes doth euidently de
clare the same. Wherfore let me
diligently I pray the good bro
ther, that when thou arte asked
what is the sacrament of the aul
ter. Thou shalte aunswere, it is
the true body & the true blode of
our Lorde Jesu Christe, whiche
was ordained by christ him selfe
to be eaten and dronken of vs
christen people, vnder the forme
of breste and wyne. Wherfore
when Christe toke the breste, and

B.v. sayde

¶ Of the royall presence of christ
sayd . Take,eate, this is my bo-
dy, we ought not to doubt but
that we eate his very body. And
when he toke the cup, and sayd.
Take,drynake , this is my blode,
we oughte to thynde assuredlye/
that we drynke his very blode.
And this muste we beleue yf we
wyll be counted Christen men.
For truely when the preist hath
once spoken the wordes of con-
secration, then incontynently,
there is present the very body of
our sauoure Iesu Christe, that
was borne of the virgyn Mary
whiche also suffered vnder pon-
tious Pylate , was Crucyfyed/
deed, and buried, whiche descen-
ded in to hell , and the .iii. day he
rose agayne from derth, he ascen-
dyd into heauen, and sytteth on the

in the sacraments.

the ryght hande of God the fa-
ther almyghty, & yet not leuyng
the earth, nor that the body as-
sumpted (sareth S. Damasyn)
shuld come downe from heauen,
but that the breade and wyne,
are transmuted and chaunged in
to the body and blode of Christ.
For S. Augustyne sayth as con-
cernyng the flesche, Christ beyng
deed was layde in his sepulture
raysyng up the that were deed
in hell, giuyng lyfe every where
in heuen and earth, not leuyng
the worlde when he assended in
to heuen, nor yet leuyng heuen
comyng downe vnto vs, but e-
uen at one momente of tyme he
doeth fulfyll all places at once/
that is to say by the omnipoten-
cie of his word. For the Gospell
doth

Damasyn i his
fourthe
boke of
the righ-
te catho-
lyke say-
eth.

S. Au-
gustyn,
in polis-
anthi,

¶ Of ther oþer presence of chris.
Doþ teache vs to beleue þ there
is his body, why, þycause he hym
selfe hath sayde so. For he sayde
this is my bodye. Surely I am
bounde to beleue and credet it/
þycause the scripture sayeth so.
And I praye the who telleth me
that this is the scripture, but

Aug. 10.
tra episc.
stola ma
nichei
quā fun
damenti
vocant. the catholyke churche. For s. Au-
gustyn sayeth. I wolde never
haue beleued the gospell, unles
the auctorite of the churche had
moued me therunto. Then I
oughte not to beleue and credet
these newe tryfeleres (before the
olde auncyent fathers) whiche
wyl not let to say þ there is no
thyng els i the most blessed & ho-
ly sacrament of þ aufer, but one
þy breaðe & wyne. Yea, and fur-
ther arrogantly, wyl protest and
say,

in the sacramente.

say, þ they haue the holy Ghost,
and that the olde fathers were
but men in darkenes, and we
be in the light and in the truth.

¶ O Lord God woldest thou de-
ceyue and let thy churche to ron
in errore moze then the space
of a. M. yeres and odde, whiche
hath proficied afore time by the
Prophete Malachye, that there
^{Agata.}
^{cvi.1.} shulde be in every place a cleane
meate offeryng offered vp vnto
thy name. I pray the good brou-
ther, what cleuer meate offeryn-
ge can there be of hym, then to
eate his body offred in forme of
bred. hath not he layde this is
my body? And shall I thynde þ
it is but bare bred and wyne?
Or shall I beleue & credet these
newe tryteleres whiche say that
they

¶ Of the corall p[re]esence of ch[rist]
they haue the holi sprite of God.
May not the sprite of God: but
the sprite of the **S**wynglyans,
called the spryte of the **D**euyll.
Whose opinions was condemp-
ned many yeres past by the holy
catholike church, to haue þ true
verytie of the **G**ospell: No, it is
rather a more eydente token, þ
thou O Lorde haste taken from
them not onelye thy grace, but
also the veryte and truthe of thy
holy **G**ospell, & hast gyuen them
þp eu[n]t bnto their owne heretis
desyre. This is the pure & bnblo
dy sacrifice (sayth **S**amuel) **D**amaskyn
whiche oure Lorde spake by his
Prophete that shulde be offered
bnto hym, from the Easte bnto
the West. That is to say, the bo
dy and blode of **C**hrist. Then, it
is

Roma.
i.e.

Dama-
yn
Idem.

in the sacramente.

is not a fantasynge call badye / as
these boyndshaken mindes wold
haue it. For the wyse man saith
God hathe planted Ignorance
also in the hertes of luche men,
that they shuld not comprehend
the grounde of his workes. for
truely O lord it is they that are
the denyers of the holy gospell,
because that they do not stande
constanctely unto thy worde, but
is carryed awaie of euery weeke
blast of wynde. Yea, and for the
feare and fauoure of men doeth
shynke from the true verytay of
the belefe of the body and blode
of Christ. And also revoketh tho
se thinges whiche they haue true
ly and Godlye taught in tymes
past. All luche doth not counte,
and acknowledge Jesu Christe

Ecclesi.
vi.

the

¶ Of the roiall presence of christ
the Sonne of the lyuyng God,
nor his holy woorde and Gospell
to be of any value, effect, or efficacy.
For unto suche persons
God doeth not onely wyneke at,
but also suffereth them to flo-
ryshe for a tyme , that he maye
the more greuouslye punylshe
and destroye them because they
deney his wordes. And for that
shall he say unto them. Because
ye haue denyed me before men:
Mat. x. I wyll also denye you / before
my fater whiche is in heauen.
Thou synfull and peruerte per-
son, dost thou not deny him whē
thou denyst hym to be in the sa-
cramēt of the auiter, which laid
**Mathe.
xviii.** I am with you euerye day pnto
the ende of the worlde . Breake
**James.
x. v.** one of his Commaundementes
and

Mathe.
xviii.

James.
x. v.

In the sacramente.

and breke all. Deny hym in one
poynte, and deny hym in all. For ^{1 John}
who so euer denyeth the Sonne ^{v. v.}
the same hath not the Father.
Yea, and who is a lyer, but he
that denyeth þ Jesus is Christ.
Then doth not he that denyeth
his woorde, deny hym to be christ
yea, & also to be the sonne. Doth
he not deny his woorde, when he
denyeth hym to be in the sacram-
ment, whē Christ himselfe sayde
this is my bodye. Truelye in as
muche as in the is, thou denyest
hym to be Christ the Sonne of
the lyuyng God.

C Yea, these be they whiche saye
let vs take to our selues the hou-
ses of God in to oure possessyon.
These be they also, as David
sayth: whiche hath Imagyned

C.i. ctas-

¶ Of the roiall presenee of chris
craftely agaynst thy people: and
takech Counsayle agaynste thy
Sayntes. And for this cause O
lorde, they go aboute and drawe
vnto them all suche that for fa-
vour and gettyng of promotion
wyll preache, teache, & set forth
vnto the people, that the mosse
holy and blessed presence of chil-
dres body and his blod, is not in
the sacrament of the auiter, say-
enge thus vnto the clerkes, this
brought to passe: it then may be
lawfull for vs to take away the
promocions and Landes of the
churche. Yea, and then maye we
saye, what shall we do with so
many Byschops and priestes, a-
way wth them, & put maister my-
nisters in their stedes. And then
may we lawefullly, take awaie
thier

in the sacramente.
their promocions and lyuynges
and gyue thē to our selues , and
ours. Thus thou mayst se good
Brother, howe that the churche
of God is spoyled and robbed,
and all for couertousnes sake.
Wherfore we may say with the
prophet : Howe longe wyl ye
gyue wronge Judgemente , and
accept bngodly persons. O lord
we are become(may we saye) an
open shame to oure enemys. A
verye scorne and derlyson vnto
them that are rounde about vs.
I praye the good brother, doeth
not all nations lasse vs to scor-
ne, & also haue vs in spyte and
derlyson, for our newe inuented
relygyon sake : Beware of this
greedy couetousnes whiche wyl
byngē a man streyght vnto the

C.ij. De-

*1. Corin.
vi.
Jude.1.*

¶ Of the roiall presence of chris
Devill. For a covetous person
shall not inheryte the kyngdom
of heauen. These be they whom
¶. Jude speketh vpon sayenge.
They are the ragynge waues of
the see fomyng out theyr obone
shame. They are wanderynge
starres, to whom is reserued the
mist of darknes for euer. Be not
these maner of persons I praye
the, those which deny christ to be
in the sacrament, yes truely. And
these be the same Antychristes,
I thinke in my coscience whiche
denyeth Christ to become in the
flesche. If they denye hym to be
in the sacrament, euē so alswell
may they deny him, to be as yet
vnborne. For he that maketh
encion of the one, maketh men
cion of the other. For truly thou
be-

in the sacramente.

beynge a christien man, oughtest
not to feare nor doubt but whenþ
challe receyue the most holy and
blessed Sacrament, thou dost re-
ceiue even at the priesters handes
the very bodye and blode of oure
sauyour Iesu Christ. for as S. Colio.
þoule saith. The shadowes and ^{ii.}
fygures are gone, and we haue
the body. we haue not therfore
the onely fygure of Christes bo-
dy and blode, but the selfe same
thyng. We haue not Manna, Exod.
as the Iues had in deserte. We ^{xvi.}
haue not the shewe breste of the ^{i. Reg.}
temple, for that manyfacte tem-
ple, & the Golden table are pas-
sed. We haue not the breste that
þelye had prepared by the An- ^{xxviii.}
gell whiche strengthened hym. ^{16.2.}
þi. dayes. Neþher haue we the
C.iiij. breste

¶ Of the roiall presence of christ
brede and wyne that Melchysle
Genese. deche the Priest of the hyest, offe-
red unto Abraham. For all the
se are past & gone afore as sha-
dowes & sygures, and in theyz
stedes haue succeeded the verite.
For Christe hath fulfylled al the
lawe and the prophettess (that
were of him) in him selfe, and in
his actes. Whyn then shulde we
abyde any more sygures of him
whiche hath fulfylled all redye,
Excepte the state & condicion of
our churche be no moxe perfyter
then the Jewes Synagogge /
whiche had nothyng but sygur-
res, that can not be. Wherefore
I let passe the Jewes interpre-
tacion of Christes wordes, with
all theyz sygures, sygnes, and
troopes, we haue not only the
the

In the sacramente.

the Sygne and token of his body
and blode, but we haue there
present in the sacrament the ver-
y body and blode of our sau-
sour Iesu Christ. For ^{1. Corin.} S. Poule
doth not call the sacrament one
lye breste, but also namynge the
same callynge it the bodye and
blode of our Lorde, or our Lord-
des body. So, breste it may be
called accordyng to our sensy-
ble knowledge. for we se nothin-
ge but breste, we feele nothyng
but breste, we tast nothyng but
breste, but by sayeth we beleue
the bodye of Christe to be there
and no breste. Wherfore deare
brother that Godly boke which
was fyrti set forth by the clargy-
myn dais of K. Edward the vi.
for the uniuersal church of Eng.

C. iii. to

¶ Of the roiall presence of chris^t
to ble for they^r seruyce, teacheth
a true christen man to beleue þ in
the holy Comunion who so euer
doth receiue, doth therin receyue
the very body & blode of Christ,
for ther i is sayd. Christ hath left
vnto vs in this holy sacrament
or mystery, a pledge of his loue,
and a continuall remembraunce of
the same his swone blessed body
and þrecious blode to feede vpon
For whom he hath not onely gy
uen his bodye vnto death & shed
his blode, but also doth bouches
safe in a sacrament or mysterye
to gyue vs his sayde bodye and
blode to feede vpon spyrituallly.
¶ And further therin is sayde,
Christe dyd instruite, and in his
holye Gospell comande vs, to
celebrat a perpetuall memorie
of

In the Sacraments.

of that his Comynge agayne.
Here vs D mercyfull fater, we
beseeche thee : and with thy holy
sprite and worde , bouchesake to
blesse and sanctifye these thy gif-
tes and creatures of brede and
wyne, that they may be vnto vs
the body and blode of thy moste
dearelye beloued Sonne Jesus
Christ. I pray the good brother
howe can these creatures be vnto
vs the body & blode of Christ,
vñles that christ by the omnypo-
tencie of his Godhed, when the
priest hath once spoken the woz-
des of Consecration, whiche he
comaundered to be done and spo-
ken, that i s to saye . Take,eate,
this i s my body. Then in conty-
nent are these creatures chau-
ged into his substance, & be, be-

C. b. come

¶ In the roiall presence of christ
come his bodye and blode, and
there remayneth then no parte
of the creatures, but onely the
Creatoure of all, whiche made
alchynges of noughe. Though
the symlycutes of breade and
wyne do remayne in syghte, be-
cause of our infyrmite & weeki-
nes. For our nature wold aboze
to eate it rawe. And therfore it
pleased hym whiche knoweth our
nature better then we our selues
to gyue it vs in the kyndes of
bredē and wyne, whiche our na-
ture myght well away withall.

Fol. 112.
alberis
magnus
in Ma-
lachi i.
S. Aug.
In the cha-
piter syn-
guu.
Yea, and further it sayeth in a
nother place. When so ever that
precious and holy breade shalbe
broken in peeces, the Receyuer
therof must not chynke nor dout
no lesse to be receyued in parte
theri

In the sacramente.

then in the hoole. But in eche of
them to be receyued the hole bo-
dy of our saviour Jesus Christ.
Here thou mayest se moste deare
brother that i euery parte of the
fraction is the whole bodye of
Christ, whiche is both God and
man. Whiche also hath left be-
hynde hym heare in this vale of
myserye , for our Comforde, and
cōsolacion in the forme of brede
and wyne his chyne moste precia-
ous body and blode. And not to
haue left behynde hym the ones-
ly sygne and token of his bodye
and blode. But now adayes the
more petre it is, come there be þ
wyll not let to saye . That God
hath created all thynges in his
best kynde. And loke i what kyn-
de & state God created anything
in

¶ Of theroyall presence of christ
in, in þ kynde & state, it shall con-
tinue tyll thende, & never chaun-
ge the substance therof. ¶ Wher-
fore say they that the substau-
ce of Christ can not be in the sa-
cramēt of the aulter. I pray the
thou folysche & blinde Alse, more
blynder then Balams Alse, whi-
ch lacked by nature, the vse of
reason. Wilt thou take vpon the
to despute with the omnipoten-
cie of God, whiche can chaunge
thyngs that be good into worse
when he lyseth to punishe, and
thynges that be good to better,
when he lyseth also to shewe
his benygnytie, yea, rather his
Omnypotencie.

¶ Was not Lotes wyfe chaun-
ged out of her owne substance,
in to a salt stōne? Was not also
the

in the sacramente.

the water of Egypt turned into blode? Was not Moyses blood turned into a Serpenter? Was not the water in the maryage turned into wyne? Was not al so Manna in the Wyldernes, which of it selfe was very good, gave it not taste and sauour unto every man that dyd eat ther of, accordyng to his owne luste and pleasure? with many other suche lyke. Yea, and further they say. we wyl not beleue bnt we maye or can conceyue it by oure scences & carnall reasons. Yea, and also to feele his blode and bones to ronne & gnatthe in our teeth. O thou beastly, sensuall, and carnall man, as beastly as Carnall, as ever were the Caphernytes, whiche sayde.

Chiche

Of the royall presence of chris.
Zor. vi. **C**howe can this felowe gyue
vs his flesche to eate : thynkinge
he wold haue gyuen them the
flesche of his body to eate , cut in
peeces , as the Woocher cutteth
oute his flesche in the market.

Mathe. 14.15. **B**ecause he had fed them before
twyse in the mountaynes with
brede and fylshes . But he sayde

Zor. vi. Unto them , it is the spyrte that
giueth lyfe , the flesche profytereth
nothyng . **H**earynge therby
all Imagynacion of man whi-
che the Caphernytes were trou-
bled with all are to be excluded .
For as for the flesche of Christe
it is alwaye Joyned with the
spyrte , and to the eternall word
of God . **F**or he takyng the brede
blessed it and sayde , this is my
body . Then we eating that lyue
lye

in the sacramente.

I hebreade, we eate the flesche of Christ sprytually in spirite and fayth, bycause we cannot perceyue w our carnall eye the flesche of christ present there. But with the eye of oure fayth in spypyte sprytually we receyue there his molle blessed body and pietious blode. I pray the marke the wordes of Erasmus vnto Coradus Pellicanus, concerningynge the spirituall receyvinge. They exhorte men sayth Erasmus vnto a spirituall receyvinge of the sacramente of the body and blode of our Lord. What meruayle is it though they do so moche speke therof. But yet though they do never so stysly standetherin, whiche in dede is most spervally required vnto all good Christian people:

Eras-
mus, in
his Epi-
stole to
Coras-
dus Pe-
llicanus.

¶ Of the royall presence of churc^e
people whiche wolde receyue the
sacramente to theyz saluacion,
For ys the receiver do not eate &
drynke those hye and holy myste-
ries S p̄spiritually at the tyme of
his receyuyng, the carnall and
bodelye receyuyng onlye, is to
theyz dampnacion. But I praye
the what thyng is there in this
matter whiche moueth the thus
hypely to extoule this sp̄spirituall
receiuyng of the body and blode
of our lord in the Sacrament,
Wolde you or they therby per-
swade unto mee , that I shulde
not holde with the corporall ea-
tyng and drynkinge of the same
body & blode of our Lorde also
or wolde you by that meanes,
that I shulde nowe forsake the
true doctrin,whiche þe catholycke
Churche

In the Sacramente.

Churche hath euer stylt taughe
so many ages together, one fo-
lowynge and succedyng one af-
ter another, to herken vnto your
newly inuented onely spirituall
eatyng and drynkynge of those
hye mysteries, therby bterly se-
cludyng the corporall eatyng
and drynkynge of the selfe same
blessed sacramente? You knowe
well I noughe, that I do in noo
poynte agree with Luthers doc-
tryne, nor with his wayes. Ha-
uyng onely in that, that he re-
buketh the corrupted maners
of men to truly. And shall I the
in this great and weyghty mat-
ter, for any thyng that he hath
sayd, or left in wrytyng, departe
from the Comunicacion of the
holyn catholyke churche? or shall

D. i. 3

¶ Of the roiall presentis of chyse

I forlake and relynquysche the
layde catholyke Churche to fall
into the erroure of Carostadius
whiche nowe is gone from his
owne doctryne agayne; yea, and
nowe his doctryne is cleane qua-
led and nothyng regarded nor
cared for. If your mynde do wa-
uer a stand in doubt, as you were
wonte to knowledge vnto mee.
why do you not stablysche your
mynde agayne by the auctorite
of the bishops, and of the gene-
rall counsayles. And especially
bycause of the constante consent
of all the holy catholyke Church
whiche euer hycherto haue ben
suffycient to stablysche and qui-
ete my mynde.

¶ It is sayde in the vi. of John.
I am the lyuyng bxe de whiche
came

In the sacramente.

came downe from heauen, who
soever eateth of this blyde shall
lyue for euer. For I am þ bryde
of lyfe, and the bryde that I wyll
gyue is my flesche, whiche I wyl
gyue for the lyfe of the wold.
I praye the wher and at what
tyme gaue he his flesche to be ea-
ten. But in that his last supper,
when he toke bryde into his most
holyn and venerable handes: he
brake it, and gave it, to his dys-
ciples, sayinge. Take,eate, this
is my body whiche shalbe gauen
for you. Was that then I pray
you but the sygne and token of
his bodye? Nay, nay, surelpe it
was his owne body, he hym selfe
beyng ther present, which was
both the gyuer, & also the gyfte.
I praye the, had he euer any mo-

D.ii. bo=

¶ Of the roiall presencer of chris-
tē bodyes then that he toke on the
virgyn Mary. Then I pray the
what body was that he gaue to
his Dylscypples, was it not the
same bodye? He dyd not saye at
any tyme : take,eate, this is the
lygne and token of my body, but
my body. Then it must nedes so
lowe that, that whiche he gaue
was his body and no breade, or
els we must make hym double
tonged, whiche sayde , the brede
that I wyll gyue is my fleshe,
whiche I wyll gyue for the lyfe
of the worlde . Wherefore yf ye
Judge not his body to be there.
ye are not in christe, nor christ in
you. When ye go about so false
ly to enterpritate Christes wor-
des, sayenge he mente not of the
brede whiche was in his handes
but,

in the sacramente.

but of his bodye sytynge with them, and not that he gaue hym to them . And thus they wolde make Christ to be a Juglare, to speke one thynge and meane another , as theyr false Imagynacions wolde haue it.

¶ Christ sayth i the. vi. of John who so eateth my fleshe & drinkeþ my blode, abydeth in me, & I in hym Howe abydeth Christ in thee, and thou in hym : when thou wylt say there is nothyng els in the sacrament of the alter but onely brede & wyne : Canste thou I praye thee, receyue that most holosome and blessed brede when thou so dyshonourest it, in callynge it but brede and wyne: Canst thou perceyue wþ thy carnall, solysche, and blýnd reasons

G.iiij. thou

¶ the Royall presence of chrys
thou synfull man, howe G O D
made all the worlde of nougter
¶ howe Christe was incarnate
in his mother's wombe, bycause
thou canst not perceyue it, wylte
thou saye he as yet is unbornew
Is not his natiuynesse more won-
derfull than can be vnderstande
by any natural mans wisdom?
¶ Is not Resurrection of more
power, then can be perswaded
by any argumēns of man? Is
not his ascencion more maruay-
lous then can be expiessid by any
mans reason or vnderstanding?
¶ Onely fayth is able to perswade
these unto vs, and nothyng els.
¶ I pray the gced brother ys that
these be of suche wonderfull and
meruaylous effecte and power,
and can not be comprehended by
mans

Gene.1.

Mat.1.

Lnc.1.

Mat.18.

Mat.16.

Luc.24.

2Thon.2.

Actes.2.

in the sacramente.
mans herte and reason, but one-
ly by fayth. Howe wonderfull &
meruaillous a thyng is it unto
the, to perceyue the body of Christ
to be in the sacrament of the aul-
ter & no bode. Forsoch it is mo-
re easir for the to beleue thone
by fayth, then i other by reson.
Byuest thou more credet, vnto
the aungell whiche sayde vnto
Mary, Wholde thou shalte con-
ceyue in thy wombe, and beare a
sonne, and call his name Iesus.
Then vnto christe whiche sayde,
Take, eate, this is my bodye.
Mary beleued the aungell, and it
came to passe. Thou brafaychfull
and unbeluyng man, that he-
arest the wordes of Christis obne-
mouthe in the Gospell, and bele-
uell not the worde of Christ. Is

D.iiij.

the

¶ of the Royall presence of chrys
the worde of the angell of moze
effecte, than the worde of chrysl
hym selfe whiche sayde: Take,
eate this is my bodye: Is there
moze strengeth in the pronoun-
ceyng of thone then in thother?
God forbyde. For GOD by hys
omnipotent power, doth all in
all as it pleaseith him. And this
is fayth onely, þ causeth vs to
beleue his bodye to be there and
no breste. For by reason a worde
þ wylsdom we shall never at-
tayne to come to the true knowl-
ledge therof, leauynge faythe as
parte. But alwaies dout as the
folyllshe and grose Capernaites
dyd, beyng blynded in the fyl-
lynge of their bellyes, as we be
nowe adaye s blynded / in oure
grose and blynde reasons. For
we

in the sacramente.

we be so blynded / in oure obone
Imaginacions that we cannot
perceyue þyrd mysterie of christ
in this sacrament. These ar ma-
kers of sectes, bestly hauynge no
sperte: yea, wo be vnto them, for
they haue folowed the waye of **Jude.**
Cayne, and are vitterlye gyuen,
vnto the errores of **Balam**, for
lukers sake. Yea, and perylle in
the treason of **Coze**, and are the
folowers of wycked **Wlyckylyfe**
with such other of that false ra-
blement whiche was condemp-
ned by the catholyke Churche.
Canst thou perceyue I pray the
howe Christe walked vpon the
waues of the water? O howe
after his resurrectyon wente he
through the dores beyng shut
his dysciples beyng withinne or
D.b. **Mathe.**
13.
howe

¶ Of the royall presence of chayre
howe canst þ perceyue the come
call into the erthe, doth dye, sprin
geth vp agayn, & bryngeth forth
his fruyte? Can thy blynde rea-
son perceyue thysse? Have soþ as
noþyng is / Impessible unto
God, so all thynges are possyble
for hym to do, what hym plea-
seth. But he sayth blessed ar they
that believe and se not. The true
catholyke churche of God, hathe
testysyd even from the begyn-
nyng, yea, and yet doþ teache
and testysye this to be the true be-
lief of the molle blessed sacra-
mente, that there is present in the
same sacrament (alough he thou-
canst not perceyue it with thy
carnalle eye) the bodye of our sa-
viour Iesus Christ. Howe or aſ-
ter what maner, lete that be as

it

in the sacramente.
it pleaseth his deuyne maresye.
But beleue thou assuredly that
he is there presente, whiche is
suffycient Iuouge for thee.
For euē so hath all true chrisien
men beleued of it euē fr̄m the
begynnyng and yet dothe. For
S. Aug. sayth, Christe is eaten/
he lyveth beyng eaten, bpcuse
he rose agayne beyng slayne.

S. Aug.
excerpes
nide vee
bis domi
ni.

Theophili
lus, bpo
the. 14.
Cha. 8.
Saynt
Marke.

Cherfore Theophilus of
Alexander, bpo the. xiiij. Chap. of
S. Marke sayth thus. Our lord
condeſcendyng to our infirmiti
ties, auilteſt not the ſormes of
bpcade and wyne, but conſerueth
them , and tourmeth the bpcade
and wyne in to the trueth of hiſ
fleſche and blode.

CAnd further he ſayth Christe
byſſed, biode that is to ſay, gy
uyng

¶ Of the royall presence of christ
wynge thankes, brake. Whiche
also we do addyng prayer sther
vnto, and gaue it them sayng.
Take, eate, this is my body, the
same that is to say, that I now
gyue and you now take. For the
brede is not an onely fygure of
the body of Christ, but it is chaū
ged into Christes very body. For
Joh. vi. our lord sayd, the brede whiche
I wyll gyue, is my flesche, and
yet the flesche of Christe is not
sene in respect of our infyrmite.
For the brede and wyne be accu
stomed vnto vs, but and yf wee
shuld se the flesche and blode, we
could never endure to receiue it.
And therfore our lord condens
cendyng to our weknes, consec
ueth the forme of brede & wyne,
and turneth the brede and wyne
in

in the sacramente.

into the veryte of his flesche and
blod. (Some say that these wor-
des be spoken by Theophilus :
and other some by Theophelact,
whose wordes so euer they be,
the churche hath receyued them,
and so I crede & beleue them.)
Therefore good Brother , beleue
not such deceitfull persons, that
teache you suche false and per-
nicious doctrine. for S. Poule ^{11. Cor. 11.c.}
sayth , that suche false Apostles
are deceitfull workers, & facio-
neth them selues lyke vnto the
apostles of Christ. And no mar-
uayle, for Sathan him selfe is
chaunged into the facion of an
Angell of lyghte. Therefore it is
no great thyng though he his my-
nisters facion theym selues / as
though he they wer the ministers
of

Of the roial presence of chris
of ryghtuousnesse : whose ende
shalbe accordyng to theyz dedes.
Deare brother as concernynge
the veneracion of Christe in the
most holy & blyssed Sacrament
of the auiter. Theylaboure & tra
uayle by all meanes possyble to
wdrawe the druoction and hercys
of men from the true receyuyage
of that blyssed sacramento , and
theworshypynge therof . But
it is knownen, lyke as Christe the
sonne of God was worshypped,
and adoured, when he was here
conuersaunte bedely walkynge
in the earth, althoughe his god
hed whiche onely of it selfe is to
be adoured , was inuyisble and
not seene, so he maye and oughte
to be adoured and worshypped i
the holy Sacramente. No man

spe-

In th^e sacramente.

Speakest thus vnto the kyng.
Put of thy clothes that I maye
worshyp the naked, but he is co-
rente and glad to worshyp hym,
in what soever forme or appa-
rayle it pleasest hym to shewe
hym selfe in. Yea, and all be it
christ came not into this worlde
by his incarnation chieflly to be
adoured and worshipped, but to
dye, and suffer passyon for th^e
redemption of mankynde. Yet
we rede in the Gospell / that as
wel his apostles as other, aduo-
red and worshipped hym. Wher-
fore we ought also in the sacra-
ment of the auiter, to adour and
worshyp hym, whose body is there
presente, coadorned to the diui-
nitie of his Godh^d. For no man
as S. Augustyne sayth, eateth ^{S. An-}
that ^{gustine.} ^{psa. 98.}

^{Mat. 2.6}
^{Lu. 24.5}
^{Mat. 28.}
^{Actes 1.}
^{John. 9.}

¶ Of the roiall presence of chris-
that flesche, but fyrt he adozeth
it. Not þ he worshypeth those
outwardre sygnes and tokenes
whiche he seeth with his bodily
eye. But those thynges which he
seeth onely by fayeth in spyrte,
hyd and contayned inuylyble un-
der the formes of breste & wyne.
That is to say, the body & blode
of our sauour Iesu Christ. And
as concernyng the oblation of
the body and blode of our lorde
Iesu christ in the celebracion of
this his holye messe , it is to be
knowen that all he it our sau-
our Iesu Christe was once offe-
red vp to his father vlysble, in
sufferynge moste painefull and
bytter death vpon the Crosse for
the Redempcion of mankynde :
wher he payed by that oblation
one

In the sacramente.

one hole rausome, yea, & made
full satysfaction for the synnes
of the hole world. Yet is he also
dayly offered in the holie messe.
Not that he suffereþ in his bo-
dy any more, or that the tempe-
syon once purchased by his deth
for synne, is not perisye, and ful-
ficiente. But that we hauynge
his most blessed body in this bo-
dy sacrament, vnder the formes
of brede & wyne; that onely Im-
maculate oþre vndespiled of con-
tinual vertue do there yet make
repræsentacion of his death and
passyon. And with laude, prayse
and gyuyng thankes, do Cele-
bratethe Comemoracion of the
same accordyng to his comau-
dementes with most humble pe-
rcyon and prayers. Belechynge

C.i. out

¶ Of the towreall presense of christ,
our heauenly fader, that he for
the mercies of the sayde passion
of his sonne wyll graunte vs of
that grace and mercy purchased
moste haboundauntely by that
suely sacryfycce once offered vpp
the Crosse. This oblation doeth
nothinge derogate or obskure, ¶
onely sacryfycce of Christe made
vpon the crosse whiche hath mer-
ryted the remissyon of our synes
alredy purchased. ¶ Yet her i sh
contrarie to the sapenge of S.
Hebreus. ¶
c. x. v. Howle in his Epistle to the He-
breys. But it is the waye of me-
ne to apply, & by fayth to trans-
fer vnto vs the benefite & vertue
of Christes passyon. And also
contynuallye to Celebrate and
shewe forthe the perpetuall me-
mory of our Lordes death, even
vn-

in the Sacrament.
butyll his commynge agayne.
for this oblation saith the S. John
Chiloston in his. ii. Omelye vn
to Timothi. Whether Peter, or
Paul, or any Preste, or what
merite or condicione soever he be
doeth offer the same Sacryfycye
whiche christ hym selfe dyd gyue
unto his discypples, even the whiche
the newe Prestes do consecrate.
For this sacrament is of no les
value, then that whiche Christ
himselfe dyd gyue. Yea, and fur
ther he saith in another place:
Do we not offer day by day, true
lye we offer, but makinge recor
dacion of his death. And this
Oste is one and not many. Wher
is it one and not many, because
it is once offered, it is offered in
to the holy thinges of holynynge.

E. ii. ges.

S. John
Chiloston
in his. ii. om
elye vn
to Timothi.

2. Cap.
Actes
viii. 17.

¶ Of the roiall presense of christ
ges. For this sacryfycie is an ex-
ample of him, we offer alwayes
the same thyng, for verely there
is not nowe a Lambe, and no
morowe another, but euer one
Lambe.

¶ Furthermore it is one sacry-
fyce or elles by this reason, be-
cause it is offered in many pla-
ces, there is many Christes.

That bterly is false, for there
is in every place, but one christ
and here fully remaynyng; and
there his body full complet. For
as he whiche is offered euerye
where is our body, and not ma-
ny badyes. ¶ Euen so there is but
one sacryfycie. For he is our bish-
op, whiche doth offer the Oyle
purgynge vs, the same nowe we
do offer whiche never can be con-
sumed

Chafe-
Come I
viii,

Ther-

in the sacramente.
Therefore. O what a madnes is
this. Saye a great blyndenesse,
that fuche a rogaunte & folyshe
mad pson shall delude, not one
lye them selues; but also many
other, blynded with coueytous-
nes. Sayenge it is but a bare
sygne & token of his body, when
he hym selfe layeth, it is his bo-
dy. And al the aunciente fathers
dach confesse that after the wo-
des of consecration, there is pre-
sent in the sacramente his moste
glorius and glorifyed bodye, yf
we wyll beleue christ & his holy
churche. Wherefore good Bro-
ther chrysoste and leape not from
the olde fayth whiche the catho-
lyke Churche hath taughte the
even from the begynnyng. But
stablysche & confirme thy selfe,
E.ij. with

¶ Of the Morall presence of chrys
Actus.5. with the wordes of Gamaliell,
whiche sayd, yf these men be sent
of God, then wyll they doctrine
contynue, yf not it wyll cease.
Yea, it wyll cease euē as it hath
ceased in tymes past before. For
they be but olde Heresyes newe
scoured. ¶ This byperous lette
doth nethynge els but go about
to withdraw good christen men
from the true understandyng of
the sacrament of the auiter. ¶ Is
Elymas the Sorceror, went ab-
oute to withdrawe that good
man Sergius Paulus, fro the
true larpth and doctrine of Bar-
nabas and Paule. Wherfore I
maye saye, vnto suche maner of
people as Paule sayd vnto Ely-
mas. ¶ full of all subtilitē & de-
ceyterfulnes, the Chyldren of the
De-

in the sacramente.

Deuyll, and enemies of all righteouſnes, you that ſcarfe not to peruerte the ſtrayghte wayes of our lord. May, nay (God forbyd; we may not call thiſ gedyly ſect the chyldren of the deuyll, but in dede theſt be worse then Sathan hymſelle, that oide ſerpente, the whiche entyced the weman, to perſwade Adam to breke the co:^{meſſe} maundement of God in eatynge the apple. Pea even ſo doth thiſ frowarde generacion or ſecte go about luthynge in cornets, yea and that moſt shamefully with out any maner of shame or fere of God or man, doeth not let to preche, teache, and perſwade, the people by all meanes they can to beleue that there is nothyng elſe in thiſ moſt bleſſed & holpe

C.iii. Ca.

¶ of the Moryall presence of chyse
Sacrament but brede and wyne.
Wherfore I here that the hande
of God is come vpon them, as
it came vpon Glymas, not one
^{200.13.} ly takynge away fro them theyz
outward syght as he toke from
Glymas for a tyme, but takynge
from them the syghte of ther
faith and conscience, sufferinge
them to ron hedlonge from one
myschyefe to another, to the vt
ter destruction both of body and
Soule.

¶ Wherfore good Brother gyue
no credence vnto this puer feare
but here the wordes of Christ, ¶
credyte hym, whiche sayeth it is
my bodye. Then it is not onely
the sygne and token of his bodye
but it is his bodye, because he
himselfe hath sayde so, for it is
not

in the sacramente.

not an onely sygure nor an one-
ly representacion, or a certayne
ensample of Christes bodye, but
it is the very body of christ. The
whiche S. Ambrose doeth also
affirme layenge, althoughe the
outward apparaunce of brede &
wine may be sene. Yet neverthe-
les, we oughte to beleue þ there
is none other thyng there, after
the wordes of consecracion, then
the flesche and blode of Christe.
Wherupon the truth himselfe
layde vnto his dysciples this is
my flesche for the lyfe of þ world.
And as I maye speke more my-
raculouslye, truly it is none o-
ther flesche þ that whiche was
borne of the virgyn Mary, suffe-
red on the Crosse, and rose from
the Sepulture . The famous

S. Am-
brose, in
the cha.
omnia.

C.b. clycke

¶ Of the Worall presence of chyse
Actis.5. with the wordes of Gamaliell,
whiche sayd, if these men be sent
of God, then wyll they doctrine
contynue, if not it wyll sease.
Yea, it wyll sease euē as it hath
seased in tymes past before. For
they be but olde Heresyes newe
scoured. ¶ This hyperous secte
doth no thyng els but go about
to withdraw good christen men
from the true vnderstanding of
the sacrament of the auiter. ¶
Actis.13. Elymas the Sorcerar, went ab-
boute to withdrawe that good
man Sergius Paulus, fro the
true sayth and doctrine of Bar-
nabas and Paule. Wherfore I
maye saye, vnto suche maner of
people as Paule sayd vnto Ely-
mas. ¶ full of all subtilite & de-
ceyterfulnes, the Chyldren of the
De-

in the sacramente.

Deuyll, and enemis of all righ
teousnes , you that sease not to
peruerte the strayghte wayes of
our lord. Nay, nay(God forbyd;
we may not call this gedly sect
the chyldyn of the deuyll, but in
dede thei be worse then Sathan
hymselfe, that oide serpente, the
whiche entyced the Wloman, to
perswade Adam to breke the cō- Gene. 3:
maundement of God in eatynge
the apple. Yea even so doth this
frowarde generacion or secte go
about lurkyng in corneres, yea
and that most shamefully with
out any maner of shame or fere
of God or man, doeth not let to
preche, teache, and perswade, the
people by all meanes they can
to beleue that there is nothing
els in that most blessed & holye

C.iii.

ca-

St the Royall presence of chyse
Sacrament but brede and wyne.
Wherfore I see that the hande
of God is come vpon them, as
it came vpon Elymas, not one-
xxviii. ly takynge away fro them theyz
outward syght as he toke from
Elymas for a tyme, but takyng
from them the syghte of theyz
faith and conscience, sufferyng
them to ren hedlonge from one
myschyefe to another, to the bet-
ter destruction both of body and
Soule.

EWherfore good Brother gyue
no credence vnto his verty sect
but here the wordes of Christ, I
credyte hym, whiche sayeth it is
my bodye. Then it is not onely
the sygne and token of his body
but it is his bodye, bycause he
himselfe hath sayde so, for it is
not

in the sacramente.

not an onely fygure nor an one-
ly representacion, or a certayne
ensample of Christis bodye, but
it is the very body of christ The
whiche S. Ambrose dooth also
affirme layenge, althoughe the
outward apparaunce of breste &
wine may be sene. Yet neverthe-
les, we oughte to beleue þ there
is none other thyng there, after
the wordes of consecracion, then
the flesche and blode of Christe.
Wherupon the truth himselfe
layde vnto his dysciples this is
my flesche for the lyfe of þ world.
And as I maye speke more my-
raculouslye, truely it is none o-
ther flesche þ that whiche was
borne of the virgyn Mary, suffe-
red on the Crosse, and rose from
the Sepulture . The famous

S. Am-
brose, in
the cha-
omnia.

E.b. clecke

Of the roiall presence of chris

aymo. clerke Haymo sayth. The fleshe
whiche the worde of God the fa-
ther toke in the virgyns womb
in the bnytie of his person. And
the breste whiche is consecrated
on the auiter, is one body of chri-
ste. Nor they are net ii. bodyes,
but one bodye, for the fulnes of
the Godhed, that was in that /
doth fyll this breste. And the sa-
me deuinitie of the worde, that
dyd fulfyll both heuen & earth /
and all that is in it. Doeth also
fulfyll the body of christ, whiche
of innumerable priestes thowes
the bnyuersall worlde is sancty-
fied & maketh it to be but one bo-
dy and one blod of Christ. Even
so all those the which doth eate
therof are one bodye of Christ.
For S. Damasyn doth saye. It
were

Damasyn.

in the Sacramente.

were not amyſt to ſay, that lyke
as the brede by eatyngē and, the
wyne by drynkynge iſ naturall
chaunged in to the body & blode
of him that eateþ and drinkeþ
and nowe are be come another
bodye other then their owne bo-
dy which they had before. Eu[n]
ſo the brede prepared to be con-
ſecrated, and the wyne and wa-
ter by invocacion, and compyngē
dowone of the holy Ghosle, be a-
bove nature chaungeo in to ihe
body and blode of Chriſt, and be
not two but one, and the ſame.
The brede and wyne iſ not a fy-
gure of the bodye and blode of
Chriſt, that maye not be ſayde.
But þ very body of our lord dey-
fyed, that iſ to ſaye made God.
And for because they ſhuld offer

ſer

¶ Of the roiall presence of chris-
ter the bodye, whiche was taken
vp from theyr eyes, and carryed
vp aboue þ starres, (sayth that
Eusèbius of emissen
as i the chapter quarto
viii. it is necessarie that in the daye
of his Maide, he shulde conse-
crate the sacrament of his body
and blod vnto vs, that it might
be honoured contynually by my-
sery. For as moche as it was of-
fered once in pycce, that for be-
cause the dayly and neuer ceas-
lynge redempcion for the health
of all men shuld be a perpetuall
oblation of dayly remembraunce.
And shuld be present in grace
one onely true and perfyte Osse
estemed in faith, not Judged by
the outwarde apparaunces, noz
yet by the exterior syght, but by
the enteriour effect, and motion.

¶ Wher-

In the Sacramente.

Wherupon, the celestyall auctorite
confyrmeth, for as moche.
As my fleshe is meate in dede,
and my blode is drinke in dede.
Therefore let all doubtfules of
infydilite pas away, for almoch
as he whiche is the auctoure of
the gyfte, he also is the wytnes
of the berytie. *¶* For the inuyly
ble Priest doeth conuerte by his
word the vysible creatures into
the substance of his body & blod
by his secret power th^e lavenge.
Take ye, & eate ye, this is my bo
dy. And further þ sanctification
repeated. Take ye, & drinke ye, he
sayd, this is my blod. Therefore
as at the hecke of the lorde com
maundyng, the hye places of
the heuens, dyd sodaynely hewe
them selues created of nought,
the

¶ Of the roiall presence of christ
set the bodye, whiche was taken
vp from theyz eyes, and caryed
vp aboue þ startes, (sayth that
Eusebius of emissen)
it is necessarie that in the daye
of his Munday, he shulde conse-
crate the sacrament of his body
and blod vnto vs, that it might
be honoured contynually by my-
sery. For as moche as it was of-
fered once in vryce, that for be-
cause the dayly and never ceas-
yng redempcion for the health
of all men shuld be a perpetuall
oblation of dayly remembraun-
ce. And shuld be present in grace
one onely true and perfyte Osse
estemed in faith, not Judged by
the outwarde apparaunces, nor
yet by the exterior syght, but by
the enteriour effect, and mocion.

¶ Wher-

In the Sacramente.

Wherupon, the celestyall auctorite
conffyrmeth, for as moche.
As my fleshe is mrate in dede,
and my blode is drynke in dede.
Therefore let all doubtfulnes of
infydilite pas away, for almoch
as he whiche is the auctour of
the gylte, he also is the wytnes
of the berytie. ¶ For the inuytible
Priest doeth conuerte by his
word the vysible creatures into
the substance of his body & blod
by his secret power th^e sayenge.
Take ye, & eate ye, this is my bo-
dy. And further þ sanctification
repeated. Take ye, & drinke ye, he
sayd, this is my blod. Therefore
as at the becke of the lorde com-
maundyng, the hye places of
the heuens, dyd sodaynely hewe
them selues created of nought,

the

¶ Of the roiall p[re]fere[n]ce of ch[i]ld
the depenes of the floodes, & the
brodenes of the earth. Euen so
by the same lyke power in spyp[er]
tuall sacramentis, were as po-
wer comauindest, there ensueth
the effect. And agayn, whē thou
gost unto the holy Alter of the
Lord to be fulfylled with this
spyp[er]tuall meate. Beholde well
in thy sayth, the holye bodye of
thy God, honour, metuayle, con-
syder in thy mynde, receyue in
the hanide of thy herte, and espe-
cially receyue the hole, by the re-
ceate of the interiore man, for
lyke as thou knowelle not the
waye of the spyp[er]te, (sayeth the
wyse man) howe it entreth into
the lytell body, bying in the mo-
thers wombe. Euen so thou kno-
west not the workis of god which
is,

Ecclesi.
v. v.

is the worke mayster of all, how
and after what maner he is in
the most blessed sacrament. For
the bnytie (of Christes Gospell)
and of the bnyuersall catholyke
Churche of God, teacheth me to
believe that his body and blode
is presente there, euен as it tea-
cheth me so to believe that the
Newe Testamente is Goddes
Woke. And in the same Woke. vi.
thynges be espescallye to be no-
ted in christes doctrine.

Christe is, that he promyseth
to glie unto vs his sacraments.
The ii. is to gyue them in dede. *Jon. 3. 8.*
He promysed when he sayde.
Excepte a man be borne of wa-
ter, and of the holy ghost he can
not enter in to the kyngdome of
heauen. He performed the same
when

¶ Of the roiall preseruacione chalme
when he sayde vnto his Dylcyples.
Mat. 28. All power is gyuen vnto
me in heuen and in earth: go ye
therfore and teache all nacions
Baptysyng them, in the name
of the father, and of the Sonne
and of the holy Ghost. And so he
promyслed vnto Peter in the na-
me of the churche, that he wolde
gyue vnto hym the keyes of the
kyngdomme of heuen, and power
to binden and loose. The whiche
thyng he performed, when he
breathed vpon his apostles, and
sayde vnto them, receyue ye the
holy ghost, whose synnes soever
ye retayne, they are retayned vnto
them, and whose synnes soe-
uer ye remytte, they be remytted
vnto them
¶ And further, hee made many
Ite-

In the Sacramente.

Iterations of his promysses, in
the vi. of John, where he sayde.
The breade that I wyll gyue /
is my fleshe, for the lyfe of the
worlde. And excepte ye eate the
fleshe of the Sonne of man, ye
haue no lyfe in you , with many
other sayenges . The perfour-
maunce of this his promyse /
was whan he toke breade in to
his mooste holye and venerable
handes and sayde . Take,eate,
this is my bodye whiche is gy-
uen for you. Thus thou mayst
se moste dere brother, howe that
Christie gaue his moste preciouse
bodye and blode to be eaten and
not the Sygne and token of his
body and blode. For here euerye
christen man may perceyue how
that he was both the gyfe that

f.i. was

*¶. 2m.
brole, in
his boke
dementes
ris ca.
¶. 2c
Mo.,
les.*

¶ Of the roiall presence of Christ
was gyuen to be eaten, and also
the gyuer therof . He was also
the feaster and the feast.

¶ For he gaue and shewed hym
selfe in this sacramente . And
passyng in largenes all quan-
tytie . And in delecton, excedyng
all measure , he made hym selfe
to be meate for vs .

¶ O synguler and meruaylous
lyberalite , where the graunter
is within the Compasse of the
graunte . And the gyuer is the
same, and all one with the gyft .
Howe large and piodygaller-
pences is this, when one gyneth
hym selfe unto vs to be eaten .
He hath also turned hym selfe
into our foode, that where man
had fallen before to destruction
by eatynge . Nowe by eatynge
he

^{xxvii} sacramente.

he is broughte agayne to lyfe.
Man fell , by the tastynge and
eatynge of the deadly tree. Man
is vndersette , and reared vp a-
gayne, by the fruyte and foode
of the ryghte lyuely and stoorys
shynge tree. That tree broughe
forth the bayte of chraidom,
and deathe . This tree yeldeth
the nutryture and the softure of
lyfe. The eatynge of that meate
heped and syld man full of lan-
goure and of ancyauice . The
tastynge of this meate in the sa-
cramente restoreth health , and
byngeth man in to euerlastyn-
ge lyfe fynally, taste wounded:
and tast helth agayne.

¶ Marke from whence the soire
and maladyes dyd assayle vs/
thence the salues and remedies

f.i. is

¶
¶ Of the Moryal presence of Christ
is mynystred. And forthe of the
same fountayne that lyfe este-
coones sprange. Concernyng
hat taste, it is sayd. What day
o euer thou eatest / by blacke
death whalte thou be tryken.
¶ But agaynst this, it is redde.
¶ Who so euer feedeth of this re-
past in the sacrament, shall lyue
for euer. ¶ This is the meate
whiche refresheth perfytely, no
ryssheth clerly, satysfiereth fullye.
¶ Not the bodye, but the Soule.
¶ Not the flesche, but the sprete.
¶ Not the bellye, but the mynde.
This breade is euer taken, and
never spent. It is chedwed, eaten
and swalowed, but not degested
dissipated, altered nor chaunged.
I meane, not transformed in to
the substance of the eater / as
other

In tis sacramente.

other meates be. But and it be
worthely taken, Christe is knyt,
aduinated, and coupled with the
taker. O moste soueraygne Sa-
crament. O holy sacrament. O
most worthy to be worshypped
to be esteemed, moste hyghe of va-
lure and of priece. Moste glory-
ous aboue the marche of any
prayse. Most honourably, reue-
rently, devoutly, loyally, enty-
lye, obediently, hertely to be ho-
lden, vsed, & embrased of every
Christian man.

CWherfore I praye the mosle
dearely de loued brother, to stande
sedfast in this sayth & belyefe/
and playe the man boldelye a-
gainst our aduersaries the wort-
de, the flesche, and the Deuyil.
And lette vs ever gyue thankes

f.iiij. **vnto**

¶ Of the Royall presence of chyde
is myaystred. And forthe of the
same fountayne that lyfe este-
soones sprange. Concernynge
hat taile, it is sayd. ¶ What day
o euer thou eatest / by blakke
leath shalte thou be tryken.
¶ But agaynst this, it is redde.
¶ Who so euer feedeth of this res-
past in the sacrament, shall lyue
for euer. ¶ This is the meate
whiche refrescheth perfytely, no
ryssheth clerly, satysfyle fullye.
Not the bodye, but the Soule.
Not the flesche, but the spypce.
Not the bellye, but the mynde.
This breade is euer taken, and
neuer spent. It is chewed, eaten
and swalowed, but not degested
dissipated, altered nor chaunged.
I meane, not transformed in to
the substance of the eater / as
other

in the sacramente.

other meates be. But and it be
worthely taken, Christe is knyt,
aduinated, and coupled with the
taker. O mosse soueraygne Sa-
crament. O holy sacrament. O
most worthy to be worshypped
to be esteemed, mosse hyghe of ba-
lure and of prye. Wholle glory
ous aboue the marche of any
prayre. Wholl honourably, reue-
rently, devoutly, loyally, entret-
lye, obediently, hertely to be hys-
holden, bled, & embrased of every
Christian man.

¶ Wherefore I praye the mosse
dereleyde loued brother, to stande
stedfast in this fayth & beliefe/
and playe the man boldelye a-
gainst our aduersaries the worl-
de, the flesche, and the Devyl.
And lette vs ever gyue thanks

f.iiij. vnto

¶ Of the roialme of Ierusalem
Unto God our Fader, throughte
Jesus Chz. ¶ To him sonne that in
in this fayth may perpetuelly be
made an ende, to the laud
of God. From the whiche
I haue receyved forbyd yf euer me
comande to abyde the temptation of
the world by my selfe, or by the Deuyll,
or by any of his mynisters, to
be perswaded to take any other
fayth vpon vs, then this, which
the Catholike Churche hathe
taught vs euern from the death
of Christe. ¶ I wyll acknowledge
and openlye Confesse by this, yf
there be any other fayeth then
this, whiche before is reherfed,
it is false, and of the Deuyllis
inspyracion.

¶ From the whiche de lyuer me
my Lorde and Sauyoute Ihesus

ne[n]te,
che is blessed
a, and syll
yp s. i.
e l.
and
Anu

CGod save t
and Queene.

finis φ. J. Angell.

CImprinted by me Ro-
bert Wyer, dwellynge in sayne
Martyrs paryshe, at the
Sygne of saynt John
Euangelist, belyde
charynge crosse.

CCum pr[er]uilegiis, ad
imprimendum solu[m].

¶ Of the repallment of a man
Unto God our father, through
Jesus Christ his sonne that we
in this fayth may perceiuer and
make an ende, to the laude and
glorie of God. From the whiche
fayeth, God forbyd yf euer we
lufe the gylde temptation of
our Chosily enemie the Deuyll,
or by any of his mynysters, to
be perswaded to take any other
fayth vpon vs, then this, whiche
the Catholike Churche hathe
taught vs euuen from the death
of Christie. I wyll acknowledge
and openlye Confesse by this, yf
there be any other fayeth then
this, whiche before is rehersed,
it is false, and of the Deuylls
inspyracion.

¶ From the whiche delyuer me
my Lorde and Sauoure Ihesus

che is blessed
a, and syll
pp f. 1=

e e.
and
A.M.

CGod save t
and Quee.

finis q. J. Angell.

CImprinted by me Ro-
bert wyer, dwellyage in saynt
Martyrs patylte, at the
Sygne of saynt John
Euangelist, betwde
charynge croffe.

Cum primitus ad
imprimendum selun.